

1607. A BRIEF
DISCOURSE

177. OF THE
SCHISM.

By a PROTESTANT. *Billingley*

The Second Edition.

2 COR. VI. 17, 18.

Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, And will be a Father unto you, and ye shall be my Sons and Daughters, saith the Lord Almighty.



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THE GREAT BRITISH MUSEUM

SCIENCE AND HISTORY

BY A PROTESTANT

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A BRIEF
DISCOURSE
O F
SCHISM.

THE Words *Separation* and *Schism*, have long, and more especially of late, made an unaccountable Noise, and occasion'd a world of Clamour and Calumny in the Christian Church.

THAT there is such a *Thing* as Separation every One sees, that there is such a *Sin* as Schism no One doubts.

THAT all Separation is not *Schism*, is plain and evident, tho' many Talk, yea, and ~~As~~ too, as if they thought the quite contrary.

IN all Separations, the weaker Party is sure to be called Schismatick, and often severely and injuriously treated as such: But while we have reasonable Souls, and open Bibles, none of these Things need, or should, move us.

WE ought to form our Judgment of Actions, from the Nature of Things, not from the Harshness of Names, and the impertinent and unproved Clamours and Accusations of enraged and self-interested Factions.

TO the Law and to the Testimony, Isa. viii. 20. If the Scripture call any Way or Practice Schism, avoid it; but if Fathers, or Councils, or persecuting Popes or Princes, set the odious Brand upon it without Proof, be not prejudic'd against it, ashamed of it, or terrify'd from it upon that Account.

THE Papists charge the Protestants with the Guilt of Schism, and too many Protestants (to the sport and hardening of the Common Enemy, and the exposing and weakening themselves) throw the hard Word in one another's Faces, without Fear or Wit.

BUT it is not difficult (if Men would be honest and impartial) to distinguish the real from the reputed Schismatick.

MOST certainly, "Where there is most Love, there is least Schism; and where there is most Envy and Hatred, and Persecution, there is the most flagrant and exalted Schism.

FOR, Schism is an Offence against Love, and a Breach of Order, not Humane, but Divine. To hear a Man curse, and see him burn another for a Schismatick, will never convince me that he who does such Things is the Catholick; or that he who suffers them, is what he is called; and that the Treatment he meets with, is that which he deserves.

THE

THE Scripture often calls us to Separation as a necessary Duty, to come forth from among Idolaters and profane Persons, and be separate, 2 Cor. vi. 17. And to avoid all chosen voluntary Society with openly and incorrigibly wicked Men, 1 Cor. v. 11. We have then a Divine Warrant for withdrawing from corrupt and wicked Societies, and we Sin heinously if we do it not. And we ought to remember; and often to reflect on it, That our partaking in other Mens Sins, will involve us in their Plagues; but if from Conscientious Principles, and with Humility, and in the quietest and least provoking manner we can, we withdraw, tho' Men reject us with Rage and Contempt, yet God will graciously receive us.

WE ought therefore to be persuaded of it as a most certain Truth, "That withdrawment from
"Idolaters and incorrigibly wicked Persons, and
"even from all in whose Communion we cannot continue without Sin, is no faulty, but a
"commendable Separation." Such was the Secession of our first Reformers from the Church of Rome, such is that of any Number of serious Christians, who are not suffered to enjoy Communion, in the particular Churches where they live, on the Terms which Christ and his Apostles have fixed, and which the Holy Scriptures describe; especially where such Things are required to be subscribed or practised by them, as they justly fear their Compliance with, would in them be a downright sinning against their Light, and a betraying the Truths and Rights of our Saviour JESUS CHRIST, the common Lord of all Christians: This certainly is such Separation as (whatever Men call it) is no Schism:

WHAT is proper to be suggested on this great and needful Point, both in Relation to our Separation from the Church of Rome, and what ought to be our Opinion of, and Behaviour towards one another, in the present lamentably divided State of the Reformed Churches, both at Home and Abroad, I shall endeavour to comprise in the following

PROPOSITIONS.

I. *The Church of Rome chargeth Protestants with Schism, for departing from her Communion and Faith, that we thereby cut off ourselves from the Catholick Church, of which we are no longer Members. This Point we shall freely yield them, whenever they can prove that the Roman is the Catholick Church, or (which is the same Thing) that a Part is the Whole: Till then we despise the Calumny, and deride the Accusation as utterly groundless, and destitute even of the least shadow or semblance of Truth.*

HE who believeth in Christ is a Member of the Catholick Church, whether he hath ever heard of a Man at Rome called the Pope, or no.

HARD Words and strong Arguments, are very different Things, and do not often go together. If calling a Man Schismatick or Heretick, and using him accordingly would make him such, the Patrons of Persecution might have some Excuse, but now they have no Cloak for their Sin, Joh. xv. 22.

II. *The Church of Rome is the most Schismatical Church in the World.*

HAVE

HAVE they not had (by the Report of their own Historians) no less than *Three Popes* in the infallible Chair at once, and they and their Followers dashing out one another's Brains, to decide the important Question, *Which of them should be the greatest?*

IS there not a *perpetual Schism* in that Church, between the Assertors of the Supremacy and Infallibility of *Popes* on one side, and of *Councils* on the other?

ARE not they the worst and most notorious of Schismatics, who unchurch all *Christians* but themselves, like the *Donatists* of old?

ARE not the *Jesuits* or the *Jansenists* Schismatics, tho' both *Romanists*? let themselves decide which, if they dare. They have indeed lately done it in *France*, to please their grand Monarch, but their own Prelates will not stand to the Decision; and as that Affair hath been manag'd with so manifest Partiality, accompany'd with such furious and violent Injustice, as gives Hopes that many of the better Sort there, are opening their Eyes, and begin to entertain better Thoughts of our Protestant Reformation: Sad would it be indeed, if any of us should at the same Time be shutting ours, and be for entertaining more favourable Thoughts of the Abomination that makes desolate.

AND as for those of the Church of *Rome*, it is even monstrous to hear them continually crying out against all others as Schismatics, who know not how to agree in almost any Thing themselves, unless it be in devising and doing Mischief.

III. In

III. In Party-Differences about Ecclesiastical Matters, he is not the Schismatick who peaceably withdraws, but he who ministers the Occasion of such withdrawalment.

CHRIST hath left us a Rule, sufficient to keep us in Love and Concord, and to strengthen the Bands of Union and Communion in each Church, and of Churches with one another; but if we will needs be wiser than he, and will make new Terms of Communion, that never came into his Mind; no wonder if we break into Atoms, and split into Conventicles, and mutually bite and devour, till we are consum'd and destroy'd, one of another.

CHRISTIAN Faith, Worship and Practices, are plain intelligible Things, as they lie in our Bibles; But when the Gloss corrupts the Text, and Christianity is made a Stalking-Horse to secular Interest and worldly Grandeur, it cannot seem strange, if we soon hear of worse Janglings, than those in the Church of Corinth, (which yet were bad enough of all Conscience) where one said I am of Paul, another I am of Apollo, and a Third I am of Cephas, 1 Cor. i. 12.

IF Men would study and practise Christianity as a Rule of living well on Earth, and getting safe to Heaven, each One would have so much of his own Concern to mind, that he would have no leisure to give others any Disturbance, much less would Men so disposed and engaged, seek one another's Ruin and Destruction.

BUT

BUT when the Name of Christ, the Safety of the Church, the Honour of the Priesthood, are made Stepping-stones to Preferment, and Shooing-horns to Worldly Wealth and Grandeur, can any Body be surprized to see Men of Sacred Characters, but Selfish and Worldly Spirits and Tempers, scrambling (like Beasts) for the Prey, their Eyes and their Hearts are most entirely, and even ultimately fixed on.

THE Apostles themselves were forsaken by Men like Demas, who lov'd this present World, 2 Tim. iv. 10. And even the Apostle John, that so signal, and even almost singular, Preacher and Pattern of Meekness and Love, excommunicates and anathematizes Diotrephes, who thought he could be no Bishop, unless he had the Prebeminence over his Brethren, who were equal in Office, and perhaps (some of them at least) superior in Talents and Qualifications to himself, 3 Joh. ix.

IV. THE last mention'd Character of Diotrephes, is the very Picture of the Papal Hierarchy, and of all other Worldly Clergymen; who by letting the Spirit of the World into the Church, and indulging Ambition and Covetousness in themselves, do so far Symbolize with the Antichrist.

I AM no Enemy to the Dignities and Revenues of a sober, humble, industrious and pious Clergy: But when Church Preferments rise to such an height as to become the proper Baits of Pride and Covetousness, no marvel if we see the worst Men get into them, for usually (and according to the common Course and Train of Things, in

Temporals as well as *Spirituals*) *they that seek do find*: And thus the *well-meant Benefactions* of our Pious (but perhaps too *Superstitious*) Ancestors, are perverted to support quite contrary *Principles* and *Practices* to those they design'd the Encouragement of.

THE Papal Clergy teach Men the *Way to Hell*, instead of leading them in the *Way to Heaven*. Consult but the Catechism and Canons of the Council of *Trent*; Read but the Mystery of Jesuitism, the Jesuits Morals, and the Practical Divinity of the Papists, and see if a *wise honest Man* (if he had no better Choice offered him) would not rather be an *Infidel*, than a *Papist*: For I dare say, " It is a less Crime to believe " there is no Heaven, than to believe that the " *Doctrine they teach is the Way to it.* "

CAN it be the *Way to Heaven*, to believe that *Bread is God*, and to worship it *as such*; that *Princes* are the *Clergies* Slaves; that *Priests* had better *Whore* than *Marry*, that if a *Prince* will not obey the *Pope*, a *Villain* may merit Heaven by *Affassinating* him? If this be *indeed Christianity*, and there be no wrong done to it when *such Doctrines* are made its essential Character, who almost can forbear crying out with him of old, *Sit Anima mea cum Philosophis*, Let my Soul fare in the other World as those of the *honest Heathen Sages*, rather than take its Lot with this *new Sect of Philosophers*, who call themselves *Christians*, while they teach *Doctrines* destructive of *Wisdom* and *Piety*, and utterly subversive of *Humane Society*. *Socrates* and *Plato* were *Saints* and *Angels* to these pretended *Christian Priests*: They taught *better Morals*, and they liv'd at a much better rate, than

than these Pretenders to *immediate Revelation*, and a *Divine Commission* do.

IF any One had a Mind to *profelyte* a Man to *Infidelity*, he could not take a *shorter* and *surer* Way, than to bid him observe the *Doctrine* and *Life* of a *Romish Priest*, a *Jesuit* especially: And indeed their usual Method of gaining Men to their Church, is by first making them *Infidels*, *Debauchees*, or both: For it is certain he that is of *no Religion*, will ordinarily be of that which is *uppermost*, and in which he can enjoy the *Pleasures of Sin* for a *Season* with least *Restraint* or *Remorse*, and secure the largest Possessions of *Wealth*, and go out of the World with hope, that the *Prayers and Suffrages of others*, shall be available for him when he is Dead. *Popery* flatters the *carnal Mind* too much, not to have many *Favourers* and *easy Converts*; especially when *great Ones* *Connive* at, or give it *Countenance*; which has been our very Case, pray God it may never be so again.

V. THE true Unity of the Church is exceeding valuable, and by no Means to be causelessly Violated.

BUT then we are to consider, that this Unity is either *Internal*, or *External*; either of a particular Church within itself, or of the *Catholick*.

THE *Internal and Catholick Unity* is in *Faith*, *Hope*, *Love*, and *Obedience*: And he who holds these (*practically*) cannot be cut off from the *Catholick Church*, no not tho' Men call him *Schismatick*, and *excommunicate*, *burn*, and (so far as in them lies) *damn* him for such: He is yet a

(12)
living Member of Christ, and of his Body the Church, and an Heir of Life and Glory; and shall be conducted safe thither, in God's good Time, after Men have done their worst.

THE external and particular Unity is to be kept as far as may be without Sin, and no needless Breaches are to be made in it: But if Men will devise Churches and Forms of Government, and Ceremonies which our Bibles say nothing of; and will tell us that we shall have no Communion with them, unless we will absolutely subject ourselves to their Will and Pleasure in all such Matters; And that even though it be against our Consciences, after we have taken the best Care we can to inform them aright, from the Word of God: If I say Men will deal with us at this rate, we will not (whatever Provocation is given us so to do) either judge or despise them; as neither can we approve them, and their Ways: But (which is our wisest and safest Course) we will leave them, and commit ourselves to the Judgment of God (which is always Righteous and according to Truth) nor do we doubt of a more favourable Sentence at his Barr, than we have met with at that of Man, who after all is but our Fellow Servant, and must himself shortly give an Account of his Stewardship to that God who is no respecter of Persons, nor regards the Rich, Great and Honourable more than the Poor.

VI. THERE is a vast difference betwixt Unity and Uniformity; the one is much more easy to be obtain'd, and much more worth obtaining than the other.

CAUSELESS

CAUSELESS Disputes about *Trifles* multiply Differences, and aggravate *Schisms*, and render them (for the most part) *incurable*; And the *Imposing Spirit* (for which the Romanists have ever been the most notorious, tho' I doubt few Parties even of Protestants, have wholly and at all Times kept themselves free from so great a *Blemish*) hath divided and distracted the Christian Church, more than any one Thing besides. *Weakness*, *Peevishness*, and undue *Scrupulosity* are doubtless faulty, wherever they are really found, but they hurt a Man's self more than any Body else: Whereas the *Usurping God's Throne*, and *Lording it over the Consciences of Men*, tears all to Pieces, and makes the Church a *Theatre*, where Prizes are fought for the *Lust of Dominion*, to the sport of Hell, and the grief of all who believe there is a God, and love and fear Him.

CANNOT a Man scruple a Ceremony, but he must presently be *railed at*, and *worry'd* as a *Schismatick*? To those who use their *Weak*, but *Conscientious*, Brethren after this manner, we may well take up the Words of our Blessed Saviour to the Pharisees, *Matth. vii. 5. Thou Hypocrite, first cast out the Beam that is in thine own Eye, and then thou shalt see clearly to cast out the Mote that is in thy Brother's Eye.* The scrupling of a Ceremony, can at most be but as a *Mote*, while the Sins of *Uncharitableness* and *Persecution* are first-rate Iniquities, *Beams* of a prodigious bulk, and sinking weight.

VII. THOUGH Bellarmine, and others of his Fraternity, assert the Pope to be the Head and Center of

of Christian Unity, yet we find no mention made of him, in those Places of Scripture where one would most Naturally have looked for him, if he had been to be found there; viz. neither in 1 Cor. xii. 28. nor in Eph. iv. 4, 5, 6, 11.

HAD the Apostle Paul known of such an Officer of Christ's appointing, he would not (on so fair Occasions of mentioning him) have wholly drop'd him.

WOULD not an inspir'd Apostle, think you, have taken Caré to have prevented so many Schisms as have since arisen in the Church on that single Point, especially when one Word speaking would have done it; even mentioning the Pope as Peter's Successor, next to the Ordinary, and as Head of the extraordinary Church-Officers? This Silence of his plainly proves "That either the
" Apostle did not faithfully discharge his Trust,
" or the Pope is an Usurper:" and I dare leave it to any honest Man to judge, which of these is most like to be true.

VIII. TRUE Christians have always separated from the Church of Rome, since she became Antichristian: Sometimes indeed more silently and privately, at other Times more openly and publicly; but the Usurping Power of Popes, hath never been universally own'd in the Churches of Christ.

THE Greek Churches would never come into it, tho' flatter'd and threaten'd; here and there indeed a little fordid Greek Bishop, ground betwixt two Mill-stones, hath paid his Compliments to the Pope; but their Conduct hath been always disallow'd,

allow'd, and themselves censur'd at their Return, as *Betrayers of Christian Liberty.*

EVERY Age hath produced *Witnesses to the Truth of Christ*, against the *Tyranny and Usurpation of Antichrist*: And at the Reformation, a *Banner* was display'd for all to Resort to, who believ'd that Christ had a better *Right to Rule them* than the *Pope*.

IT is therefore a very foolish *Question*, that, with which they make so much Noise, *Where was your Religion before Luther?* The *Answer* is plain and obvious, *Where theirs never was*: viz. in the *Scriptures of Truth*, and in the *Hearts and Lives* of all real Christians.

WE have no *Christianity* but what the *Apostles and Primitive Christians* had, and if they have no other, *We and They are One*, and the *Dispute is at an End*: But let them shew it us in our *Bibles*, and by *Authentick Testimony*; and not appeal to *blind Traditions*, in their own keeping, which no Body knows any Thing of but *themselves*; for it is too great *Imposition* upon the *Reason and Faith* of Mankind, to make *themselves*, both *Parties and Judges* in the *Dispute betwixt us and them*.

IX. THE Reformed left the *Romish Communion* on the most just, warrantable, and even necessary *Grounds*. And this alone were sufficient to clear them from the *Charge*, and free them of the *Guilt of Schism*.

IT would be too large a Field of Matter, to draw out at once, the Particulars of those *Grounds*;
It

It hath been often and unanswerably done already, by the Learned Chillingworth, Turretine, The Divines of the Church of England who wrote against Popery in the Reign of K. James II. and those Learned and Pious Dissenting Divines, who in the Reign of King Charles II. when there was no less need, and not much less hazard in such an Undertaking, preached and printed their excellent Morning Lectures against Popery: I shall only (as suits my present Design) with the utmost Brevity, hint the four or five Particulars following;

1. *THE Heresies taught in the Church of Rome made it necessary for us to withdraw from her Communion, Tit. iii. 10. A Man that is an Heretick reject.* If particular Christians must avoid, and Church Officers must excommunicate a known Heretick, how much more must an *Heretical Church* be avoided by all that have any Care of their Souls, or Value for their Salvation?

“ HERESY is any Doctrine that over-
 “ throws the Faith, and destroys the Foundation
 “ of Religion, and the Hope of Salvation by
 “ JESUS CHRIST; especially if it be openly ef-
 “ fected, industriously propagated, and obsti-
 “ nately persisted in.”

NOW that all this is the true State of the Case with Relation to the Church of Rome, no Man can doubt, who doth believe and will consult his Bible.

I SHALL only instance in their current Do-
 strine of the meritoriousness of good Works, and
 the

the necessity of humane Satisfaction; by which the great End of Christ's Death is set aside, and the necessity of Faith in him (to which the Scripture ascribes our Justification before God) is over-turned.

IF I can merit, if I can superogate; what need of the Blood of Christ to cleanse me from my Sins, or purchase for me the Crown of Eternal Life?

I MAY claim it as a just Debt, and in strictest Propriety say, even to God Himself, *Pay me that thou owest me.* " If we will not own this Blasphemy, we are cast out of their Church; " If we advance such a presumptuous Plea, we " shall be for ever shut out of Heaven.

2. WE have left the Communion of the Church of Rome, or continue the Separation of our Fore-fathers from her, because she is an Idolatrous Church. For Idolatry is utterly inconsistent with the Being of a true Church, see 2 Cor. vi. 16. It is the breach of the Oath and Covenant that is betwixt GOD and his People; it is Treason and Rebellion against the supreme Sovereign, JEHOVAH; it is renouncing our Allegiance to Him, and Interest in Him: And consequently it depriveth us of the Blessings; and exposeth us to his Jealousy, His utmost Wrath and Vengeance. And we need but read the Books, or see the Worship of the Papists to prove them vile Idolaters. Dr. Stillingfleet, Mr. Stopford and others have proved this Charge upon them, with that Evidence which can never be reply'd to, unless Railing, Forgery, and Impudence may pass

pass for *Arguing* and *Answering*. Their *Bread*, their *Saint*, their *Image-Worship* proclaim to all the *World*, that they are *gross Idolaters*, if there be, or ever have been *any such Thing as Idolatry* among the *Children of Men*.

3. *THEIR Tyranny and Persecution is enough to make us fly from them with Horror.*

THEY will allow *no Communion with them*, without *Absolute Subjection*, and *Blind Obedience to them*. Where-ever they prevail it is but a *Word* and a *Blow*. *Bow the Knee*, or *bed the Flames*.

Rome Pagan never shed so much *Blood* of *Saints and Martyrs*, as *Rome Papal* hath done; and that without *any Pity* or *Mercy*, or the least *Consideration of Age* or *Sex*.

I WOULD desire no greater *Evidence* of the *Lawfulness*, and even *Necessity* of *Separation from any Church*, than if it can be made appear that she is, in *Principle* or *Practice*, much more if in both, for *Persecution*.

GOD is Love, and he that dwelleth in *Love*, dwelleth in *GOD*, and *GOD* in him, 1 Joh. iv. 16. *Who so hateth his Brother is a Murderer*, 1 John iii. 15. He that persecutes his *Brother*, to be sure, *hates him*; and a *Church of Murderers* cannot be

a fit Subject for any True Christians Communion.

4. THE plain and full Revelation of Antichrist, by, and since the Reformation, makes it still more dangerous and damnable to continue in that Communion, than it was before.

THAT the Papal Hierarchy is the Antichrist, foretold and described in the New Testament Prophecies, hath been the constant Sentiment and Profession of the Reformed Churches at Home and Abroad, till about the Time of the late Archbishop Laud, when Grotius, and Dr. Hammond, and some others, thought fit to soften that Article, and explain away the (till then, among Protestants,) receiv'd Sense of it, with what Success, or on what Views, I shall not say. But the Homilies do often intimate, that the Pope is Antichrist, and sometimes expressly call him by that Name, and in the Prayer for the Fifth of November, set forth by the Authority of King James I. and his Parliament, the Papists are call'd an Antichristian, and Babylonical Sect, and we are requir'd to Pray, That G O D would strengthen the Hands of our Gracious King, the Nobles and Magistrates of the Land, with Judgment and Justice, to cut off these Workers of Iniquity, whose Religion is Rebellion, whose Faith is Faction, whose Practice is Murdering of Souls and Bodies, and to Root them out of the Confiner of this Kingdom.

A MAN who considers these Passages, and the Temper, Language, and Behaviour of many

now a-days, will have much a-do to persuade himself, that we are *the same* English Church and Nation *now*, that we were *then*; to be sure the Compilers of the last mention'd Prayer would not have express'd themselves in the *fashionable Cant* of the present Age, that *they would rather be Papists than Presbyterians.*

THE Articles of Religion for the Church of *Ireland*, say expressly, That the Bishop of *Rome* is *that Man of Sin*, foretold in the Holy Scriptures.

AND that what they there say, is *the very Truth*, hath been often and fully prov'd, by Learned Divines both of the *English and Foreign Reformed Churches*; such as *Daneus, Turretine, Bishop Morton, Bishop Downham, Dr. H. More, Dr. Mantou, &c.* So that I shall (as I think I well may) here take it for granted; on which *Supposition*, it will be *obvious* to every one who *duly and impartially* considers the Matter, that it must needs be the most *horrid Wickedness*, not to *come forth* from the Church of *Rome*, not to *Separate* ourselves from her Communion, or *decline* the having any Share in their *Idolatrous Worship*.

THE *Times of Ignorance* GOD might wink at, but now not to forsake Antichrist, is to Rebel against CHRIST, and to stay in the *purlieus* of *Babylon*, is to entitle ourselves to her *Plagues*, which shall come upon her, *certainly and suddenly*, how much soever she now magnifyeth herself, and liveth deliciously.

5. *THE Incorrigibleness of the Church of Rome in her false Doctrines, and false Worship, maketh it necessary for all true Christians to forsake her Communion, and that with a stedfast and unalterable Purpose, never to Return any more to it.*

OUR Fore-fathers, Groan'd, Pray'd, Remonstrated, Endeavour'd, and Long waited for a Reformation, but could not obtain it: Since therefore we would have heal'd Babylon and she is not heal'd, we are warrant'd to comply with the Divine Voice, Forsake her, and let us go, Jer. li. 9.

WHY should we stay in a Church from which God is gone?

THE Pretence to Infallibility, and their adding the New Creed of Pope Pius IV. to that of the Apostles, hath render'd the Wound of mystical Babylon incurable; seeing therefore we cannot Cure her, it concerns us to take due and timely Care of ourselves, that the Infection may not reach and ruin us.

WE Judge not the Eternal State of those who liv'd before us, in that Communion; that had not our Light and Means to Answer for, we leave them to God: But by his Grace we will not throw away our own Souls, for fear of reflecting on their Memories.

BUT

BUT say they, *We have true Baptism, and we retain the Apostles Creed; Why then do you forsake us?*

TO which this is a short, but sufficient Reply; *Because you say and do not; you give with one Hand, and take with the other. Your New Creed is contrary to the Old one, and we cannot hold both, (whatever you think you can do) and therefore we are firmly resolv'd, to take and keep to the surer, the safer side.*

AND now what remains, but that knowing *what is Schism, and what is not; we fear and fly from, not the Name or unjust Reproach of it, but the Thing itself; and joyn heartily in Affection and Practice (and not only in Words, which our Deeds deny) in that Petition of the Publick Litany of the Establish'd Church. From all Blindness of Heart, from Pride, Vain-glory, and Hypocrisy, from Envy, Hatred, and Malice, and all Uncharitableness; Good Lord deliver us. Amen.*

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F I N I S.

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